

BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

—VOL. VI.

SATURDAY, JUNE 23, 1821.

Terms, \$3.00 a year, payable in 6 months, To Agents, every \$2.50 a year, if paid in advance. 11th copy gratis.

MISSIONARY GEOGRAPHY.

[With and endeavor from time to time our readers in possession of such authentication as we meet with, concerning Statistics and Geography of those places may have become interesting as fields of missionary enterprise. To obtain this and literary intelligence, we have recently and some very valuable periodical works, we expect regularly to receive, in addition to our usual missionary publications.]

[*The London Quarterly Review, Dec. 1820.*

NOTICES OF NEW SOUTH WALES.

The town of Sydney, the capital of South Wales, has increased very considerably in extent: and the style and manner of the more recent buildings have much improved. It has a population of about 7000 souls; a market, supplied with grain, vegetables, eggs, butter and fruit; and a bank with a capital of £20,000 in 200

the paper of which is the principal medium of the colony; its

condition may be presumed

the proprietors having the last year

increased 10 per cent. on their capital. There

are two good public schools, one for

the other for girls; the latter con-

sidering children, who are gratuitously

reading, writing, arithmetic, sewing

various arts of domestic economy.

Completing their education they are as-

signed servants to such families of re-

lativity as apply for them; or marri-

age persons of good character, when

a portion of land is given in down-

right fact set apart for that purpose.

They possess two other public

schools, containing upwards of 220 child-

ren in the higher classes, both male and

female; and it should be stated, to the

credit of the local government, that pro-

visions are made in every populous district

for the diffusion of education; to defray

expenses of which, one eighth part

of colonial revenues, amounting to

£1500, has been added to the 'Or-

'Dues' on coals and timber. Be-

these laudable institutions there

no private societies, one called 'The

Bible Society of New South

Wales,' the other, 'The New South

Wales Sunday School Institution.'

The town next in importance to Sydney

Parramatta, situated at the distance of

to miles from it, at the head of

Jackson harbor. It consists of one

nearly a mile in length; its popula-

tions to 1200 souls, chiefly inferior,

artificers and laborers. The

public buildings are a church, a

orphan house, a hospital, and a

factory of coarse cloth, in which

the female convicts as misconduct

and such as, on their arrival

in the colony, are not immediately assign-

ments to families, are employed.

Food is received from the settlers,

certain portion of the manufactured

is returned in exchange; the rest

for clothing the goal gang, and the

culprits who are banished to

the island.

There is, besides, another institution in

that does honor to its founder,

present governor, Col. Macquarie. It

is for the education and civiliza-

tion of the aboriginal natives of the coun-

try, and is not more than four years since

opened, and by the last accounts, it

had eighteen children who had been

only placed in it by their parents;

it is stated that they were making

progress in their studies with Euro-

pean children, or rather with children of

their parents, of the same age.

There is a rising town, situated near

the influence of the south creek with the

Hawkesbury, about thirty-five miles

from Sydney. Its population, amounting

to six hundred souls, is composed

of settlers who have farms in the

neighborhood. The Hawkesbury is sub-

ject to occasional inundations, when the

water sometimes to the astonishing

height of 70 or 80 feet; owing, it is sup-

posed, to the branch called the Nepean,

along the base of the Blue Moun-

ts, fifty or sixty miles, collecting in

all the mountain torrents, and

driving them into that river.

There is the northward of Sydney,

town of New Castle, at the mouth of

the river. Its population, consisting

of incorrigible offenders convicted

of crimes in the colony, amounts to a

few hundred souls. They are employ-

ed from sunrise to sunset in burning lime,

& laying coals and timber for the pub-

lic and for sale on government ac-

counts.

The last town is Liverpool, founded by

Col. Macquarie about five or six

years ago. It is situated on the banks of

the river, at the distance of eighteen

miles from Sydney, and has a population

of about two hundred souls. The river empties

into Botany Bay, and is navigable

for 20 tons burden up to the town.

The climate is healthy and pleasant, and

colonists are not subject to any parti-

cular diseases. The grains, in cultivation

are two; those which thrive best

are wheat, maize, barley, oats and rye;

the two most in use; maize gives on flood-

garden vegetables known in England

are produced freely in the colony; peaches, apricots, nectarines, oranges, lemons, citrons, loquats, guaves, cherries, Cape, China, and English mulberries, walnuts, Spanish chestnuts, almonds, medlars, quinces, grapes, pears, plums, figs, pomegranates, raspberries, strawberries, & melons of all sorts attain the highest degree of maturity in the open air; and even the pineapple may be produced merely by the aid of the common forcing glass. The grape too succeeds to admiration, and almost all the varieties, at least the choicer kinds, from the continent of Europe, have been secured to the country. Sugar, tobacco, cotton, and all the products of a tropical climate, will no doubt be added to those which the colony already enjoys. The wool of the New South Wales sheep is of remarkable fineness; it is found to vie with the very best Spanish wool, and it can be brought to the English market nearly as cheap as from Spain.

[Description of N.S. Wales, by W.C. Wentworth.

A mountain of Himaleh, India, and the Goddess Junna.—From 'Frazer's Tour'.

The travellers were now in the very

heat of the losty range of Himaleh, whose

peaks towered in majestic grandeur above

their heads, more especially that of Bunderpouch, which Mr. Frazer says is 'a prodigious mountain.' It is the same

which Captain Webb calls the peak of Jumanavatari, and whose height is calculat-

ed by Mr. Colebrooke, from that officer's

distant observations of the angle it subtended, at 25,500 feet. At the very foot of

this mountain, elevated as the situation

was, village succeeded village, in the most

romantic and terrific positions, and sur-

rounded on every side with snow. On

reaching Cursalee, the last village on this

side Jumnotree, he fell in with a con-

course of people, assembled to perform the

annual ceremony of carrying the im-

ages of their Gods to wash them in the

sacred stream of Junna. Men and women,

in a state of intoxication, indiscriminately

joined in a grotesque and savage dance to

the sound of wild and uncouth music;

this kind of frantic worship is continued

for several days and nights, and, in truth,

says Mr. Frazer, it is in unison with their

general manners and habits, which are

barbarous and inconsistent!

At the end of a painful and perilous

day's journey beyond this place, they

reached the temple of Byramjee, (a subor-

nate divinity to Junna,) stationed here

to announce the approach of votaries to

the more sanctified shrine of the goddess.

Here a Brahmin officiated at a little tem-

ple without any image, built of loose

stones, and about three feet high, perched

on the point of a rock overhanging the

stream, which roars and foams at a tremen-

dous depth below.

Scrambling up a steep ascent of rocks,

loose stones, and precipices, a short walk

brought them to Jumnotree. This sacred

spot is situated just below the place where

a multitude of small streams, occasioned

by the melting masses of snow, trickle

down, and unite in a large basin; this

however is inaccessible, and completely

hid from the eye by the breast of the

mountain, which is of vivid green from

perpetual moisture, and furrowed by time

and the torrents into ravines, along which

the numerous sources of this branch of the

Junna rush with inconceivable rapidity.

The magnificent mountain of Bunder-

pouch, which towers above the sacred

spot, where the goddess Junna has fixed

her abode, is said to terminate in four

peaks; though two of them only appear

when observed from the west; the Brahma-

mins affirm that in the cavity formed by

them is a lake of peculiar sanctity. No

one has ever seen, much less approached,

this lake; for besides the physical diffi-

culties which are absolutely insurmountable,

the goddess has prohibited any mortal

from passing

and so did it flourish there, that in a little while almost that whole number were rejoicing in hope!

In the north part of Stillwater, where the means of grace were seldom enjoyed, the work of the Lord commenced and became very powerful. In large district, where praying families were very rarely found, there is now scarcely one house where prayer is not wont to be made; where sacrifice and a pure offering, is not daily offered up to God! Many whole families, young and old, every soul, were hopefully converted to Christ. But, in the village, God's power was most conspicuous. Many of the inhabitants were of the most hopeless kind. Boatmen, tipplers, tavern-haunters, gamblers, gain-sayers, infidels and atheists, were mingled and mixed with the unholy multitude. The ways of Zion languished and mourned because few came to her solemn feasts. There were many who lived in the village who scarcely ever attended in the house of God, or in any other visible way acknowledged his supremacy. They were literally stout-hearted and far from righteousness, without God and without hope in the world; and yet, (we cannot refrain from ascribing glory to God in the highest,) this multitude, bad and unblessed as it was, felt the power of the Holy Ghost, and yielded to his influence, and received the gospel of his grace gladly, and submitted themselves to him whose right it is to reign, and in whom all the families of the earth are blessed.

In the upper congregation, where there had been a great work of grace in 1815, there were little appearances of any awakening until late in the winter of 1820; but the Lord's mercies were not clean gone, for he appeared there also in his great glory. And so universally did his grace abound, that there remains not one family, in all that congregation, where there is not one or more witnessing souls. In the short space of six months, one hundred and ninety-four were added to the church, of whom one hundred and three were added in one day, and there have been twenty-three added since, making the whole number two hundred and seventeen. There were 94 adults baptized.

The monthly concert is well attended and the church offers its alms with its prayers. At every concert they make a collection for the benefit of foreign missions. They have a *Bible Society*, and have recently formed a *Female Cent Society*, consisting of nearly three hundred members, who charge themselves with the entire education of one poor, pious young man for the gospel ministry. The *Bible Class* and *Sabbath Schools* are well attended.

Ballston.—The work of grace does not appear to have commenced in Ballston, until after it had begun to decline in Saratoga, and had nearly gained its height in Malta and Stillwater. At that time the people were very generally cold and careless. The good news from Malta, Saratoga and Stillwater, seemed to arouse some among them. Minister and Session, in free conversation, candidly confessed to each other their consciousness of many defects in the discharge of their several duties. They confessed and mourned over these in the presence of God, and entered into new engagements to be more faithful in future.

About the beginning of January, 1820, several of the session and others, attended the communion in Malta, and various other meetings in succession. Their hearts were greatly refreshed. They caught the holy flame of divine love, and returned home making the solemn inquiry, What do we here all the day idle? They commenced the work of domestic visits and personal conversation; and to their utter surprise, found the spirit of the Lord working every where before them. They urged sinners to pray, and sinners complied! And while they were yet praying, the Lord heard them, and many an heart of hardness was broken and melted and removed!

Some entire households were converted to God. Five children out of one family were born again. Convictions were deep, powerful and poignant, generally of short continuance when compared with those in other places. In eight months one hundred and sixty were added to the church; perhaps forty others cherished a hope in Christ. There has only one case of hopeless backsliding occurred. There were seventy-six adults baptised.

Charlton.—There appears to have been a very general attention to religion in Charlton; especially among the young.—The work seems to have been a slow, progressive opening of the heart, to receive divine truth; and a powerful influencing of conscience to obey the truth. There were eighty-four members added to the church during the past year; and God has granted a pastor to that people, and every thing is now very encouraging among them.

East-Galway.—A place this, highly favored of the Lord: Visited once and again, with an outpouring of his spirit. On the first Sabbath in March, 1820, the Rev. Dr. Nott administered the communion of the Lord's supper. About a week previous to which, there appeared an unusual attention to Bible reading, in a school, near the centre of the town, particularly among the female scholars. On the Friday of that week, several of the scholars were borne down with a sense of their sin. On the Sabbath, seven came forward and confessed their faith in Christ Jesus before the world; and on that day many were deeply convicted of sin. On Monday the attention in the school was increased, & the monthly concert in the evening was crowded. At the regular conference on Tuesday evening, from twenty to thirty were so distressed, that they could not leave their seats. Some stout-hearted young men, were found wringing their

hands, in the greatest agony, and asking what they should do to be saved? The next day more than forty were found to be under deep and powerful convictions! Conference rooms soon became too small. The church was soon crowded to overflowing. From some families seven, from others six, & from others five, were brought to rejoice in hope of forgiven sin. In a few weeks, more than two hundred and fifty of every age, from eighty-two down to ten years, were rejoicing in hope; of whom one hundred and sixty were added to the church. There are none who seem to have apostatized.—They are all, holding on their way, very lively in their affections, consistent in their christian walk, growing in gospel grace, and abounding in deeds of charity. They charge themselves with the entire expense of the education of one young man, and half the expense of the education of another for the gospel ministry. The elders visit frequently from house to house, and talk freely with every professor, on the subject of personal religion and growth in grace. There have been 57 adults baptized.

West-Galway.—The awakening commenced and progressed in a manner very similar to that in East-Galway; or rather was identified with it. There were ninety-five added to the church. Several others are cherishing a hope of eternal life. Sabbath schools & monthly concerts are well attended. Only one instance of backsliding

Amsterdam.—The church in Amsterdam dates the commencement of its revival, from the first of March 1820; but there were very interesting symptoms of it, previous to that date. Christians had been awakened; had trimmed their lamps. But from the first of March, the work assumed a very decided character. Several neighborhoods, in the township, were awakened at once. Cries for help, came from every quarter; and minister and session, soon found themselves in the very midst of God's wonderful workings! Their meetings, of every name, were full, were crowded. The whole of every day in the week, and as much of the Sabbath as remained after the public services in God's house were over, was employed, in visiting from house to house. The evenings were spent in conference, or prayer or anxious meetings. And although many who attended these meetings, were often heard, when at home, in their families, in their fields and in their secret retirements, to groan out in agony, or to cry out aloud in the anguish of heart! when pierced with the sword, or broken down under the influences of the spirit; yet, in these meetings, there was no noise, no confusion, no disorder! Instead of this, an awe! a stillness! an oppressive silence, which cannot be described, pervaded the whole, and often rendered it difficult to breathe. It was the sinking of the wounded heart! the fainting which precedes the last agony of life. The hearts of rebellion had received their mortal wounds, and were yielding beneath the power of God! Many who visited these meetings from motives of curiosity, totally careless! beholding the mighty power of God, were terrified at their own hard and impudent hearts; convicted of sin; awakened to a sense of the misery of their state, the madness and folly of their present course, and forced to inquire also, what they must do to be saved. On one evening, set apart for lecture, and personal conversation, fifteen were powerfully awakened. There was no difficulty in assembling the people, but often, very great difficulty in separating and getting them to return home.

The truths which bore most heavily on the minds of sinners, in this awakening, were the awful depravity of the heart, so manifest in its unreasonable and continued rebellion against God. Their own personal guilt, and pollution; their evident danger of eternal death. Every one tho't his own heart the worst, and his own case peculiarly aggravated. Generally, the first dawning of comfort, in the soul, has been through the application of precious Bible truth, while reading the Bible, or hearing it explained, or while in the act of secret prayer.

One hundred and sixty-three have professed the name of Christ, and been added to the church; forty-two of whom were baptized. A few have been connected with other churches, and there are, perhaps, nearly fifty, who cherish a hope that they are new creatures; yet, have not ventured to make a public profession, but are still praying, and looking, and waiting, for more satisfactory evidence of the certainty of their change.

Princeton & Duaneburgh.—The Lord has visited, in his mercy, this neighborhood, and poured out of his spirit upon it. Many are deeply convicted of sin; some are rejoicing in hope. About thirty have been added to the church.

Schenectady and Union College.—In the third week of January, 1820, there was a very sudden death in the College. A member of the Senior class, in the full vigor of life, was suddenly removed. The alarm was very great; the call was loud and sensibly heard and felt. There were prayer-meetings held around the bier, which was placed in an officer's room. There, for two days, did the students resort, from feelings of sorrowing sympathy; and there, was the question often proposed, "Suppose this call of God had been directed to you, were you ready to obey it?" The negative answer, was often carried back to the heart, by the holy spirit, and rendered productive of genuine convictions. The third week of Feb. eleven, and in the first week of April between thirty and forty were rejoicing in hope of forgiven sin. Of these, there is but one who seems to have been a self-deceiver, and to have deceived others. The rest are giving good reason to believe, that their change was a real change.

From the college, the awakening spread down into the city. And in February became very interesting. Its first appearances were among the few praying people, the females especially, who met weekly to pray. Their hearts were drawn out to God, most entirely and ardently. A few evening lectures at private houses, were blessed greatly.

The church was destitute of a stated pastor, and help was obtained as it was found most practicable. The Lord was their great help! Lectures were very much crowded; conference meetings, and meetings for prayer, and meetings for anxious sinners, were full, and solemn, and greatly blessed. Young and old, moral and profane, felt the benign influence. It was not confined to any one denomination; and be it remembered, to the glory of God's grace, that a great unity of feeling and action, pervaded the whole. There were scarcely any sectarian feelings, or divided views manifested, until the close of the whole work. It was a very silent, solemn, heart-felt operation; slow in progress, but blessed in result. Nearly three hundred, we trust, were hopefully converted to God. There has not one case of hopeless declension occurred in the Presbyterian church. Three of the young converts have died! one very tranquil, and two very triumphant.

From Schenectady, as a centre, the work spread into the adjoining country. In a little region, about three miles west of the compact part of the city, the awakening broke out in May; and out of a population not exceeding one hundred and fifty, there were thirty-two hopefully converted to God in four weeks. The cotton factory too, about one mile south of the city, was blessed with a divine influence; twelve or fifteen were brought to rejoice in God there. In Watervliet too from twenty to thirty rejoice in hope, and many others were deeply impressed.

The news of God's wonderful workings in Schenectady, was made a very powerful mean in promoting the awakening in Greenbush; where, they understood that about one hundred have been brought savingly to Christ. There have also, under the ministry of Mr. Nettleton, been a great work in Nassau, where about one hundred have been hopefully brought to repentance in a few weeks.

There are twenty-four churches under your care; and the spirit of the Lord has been poured out upon twelve of these, and upon the College. The additions to the churches, during the year 1820, as reported to the Presbytery, amount to nearly one thousand four hundred! Of these there have been three hundred and twenty-four adults baptized! Surely "the Lord hath done great things for us, whereof we are glad!"

[A statement of the "Causes helping the progress of the awakening," and those "hastening its decline," is unavoidably deferred.]

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Charles G. Sommers, dated Troy, N. Y. Jan. 28, 1821.

In February last I visited the above town, and was much grieved to find the Baptist church reduced almost to a state of invisibility. By the particular request of some of the remaining members, I consented to preach for them on the first sabbath in April. This was the day appointed for the administration of the Lord's supper, and although the audience was large, it was truly affecting to perceive a once flourishing and numerous church reduced to the primitive number of communicants. One pew contained the whole church. But the time to favor Zion, even the set time, had come. In the evening I preached to a large and solemn assembly, from Amos iv. 12, "Prepare to meet thy God, O Israel." Never have I been so deeply impressed with a sense of the awful presence of Jehovah, nor have I ever beheld a more solemn audience. The Christian could say, as did the awaking patriarch, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Agreeably to the wishes of the church, I visited them again on the first Lord's day in May, when, to the astonishment and joy of the church, ten persons rose, and with much feeling related what God had done for their souls. Of these, eight were baptized, and in the presence of an overwhelming and weeping congregation, received into the fellowship of the Baptist church. Oh! my dear brother, I never expect to enjoy a more happy day while I linger on these shores of mortality. To see our little company thus augmented, to witness the pious exultations of the children of God, to observe the tears of penitential grief which glistened in the eyes of some, who but a few days ago were impious and unconcerned; constrained me to exclaim, "Bless the Lord, O my soul; and all that is within me, bless his holy name." On the first Sabbath in June, fifteen were added; and at every subsequent communion some have been received into fellowship. I have had the happiness to give the hand of fellowship to seventy-nine, and three were baptized by Rev. Francis Wayland from Saratoga Springs, making the number added to the church up to this date, 62. During the reformation there has appeared nothing like enthusiasm; the most perfect order has characterized every public meeting, and the candidates have uniformly given a clear and scriptural account of their conversion. The work is still going on, and at some future period I may have it in my power to transmit a further account of the cause in Pittstown.

[Philadelphia Baptist Magazine.]

MISSION TO ONEIDA.

Extract from the 5th Report of the Young Men's Missionary Society, New-York.

The Rev. JOHN DUNLAP has spent another year in the employment of the Society, in the counties of the State of New-York, North of Oneida Lake and the Oswego River, which have been the scene of his principal missionary exertions on their behalf, for upwards of four years past, and in which it will be recollect that he has planted a number of churches during the same period. In his last communication to the Board, dated the 9th of November, he gives the following summary of his labors, and description of the state of those churches, and of the other places on which he has bestowed his exertions.

I have endeavored, in the fear of God, and in obedience to his command, to preach the Gospel, in season and out of season, to sinners and to saints. I have not shunned to declare the whole council of God, according to the talent committed to my trust, without being influenced by the fear or favor of man. I have received only thirty-four persons into the church of God, and received forty-eight dollars and twenty-four cents for the funds of the Society. I might

have received a large accession of persons to the church, if I could have been satisfied with applicants, without regarding an internal work in the soul, or a conversation becoming the gospel. In doing so, I should have violated a statute of my Master's, "separate the precious from the vile."

In Herkimer county, there is only one installed Minister. There are, however, a number of Baptist and Methodist Societies. In Mainz and Danube religion is in a very low state. A Missionary has lately been sent to labor for two months in those parts, by the Committee of Missions of the Reformed Dutch Church. He is a man of piety and talents, but what success he has had in that barren wilderness, I have not learned since my return from Oswego county. In Salisbury, the church is in a very weak state, yet it is striving to have a gospel minister settled among them. In Norway they are attempting to do the same. In Stratford there is no church. The church in Russia is weak, and few in number. Remsen and Bonville have had considerable Missionary aid from the Eastward. Western and Lee are in a situation united to support the gospel, if they would make suitable exertions. The church in Vienna is very weak. Florence has increased some, but Williamstown, Redfield, Orwell, and Sandy-Creek, have had very little assistance the last summer, except from Mr. Oliver and myself. The church in the village of Palaski has between thirty and forty members. Some attention to religion is discovered there, and the towns I have last mentioned discover an earnest desire for the ordinances of God, but they are very poor. The church in Constantia is reduced to three or four, and is united to a small church, five miles distant. The church in Volney has supported a minister during the last year, and propose to settle him. The church at Oswego Falls, which consisted of more than twenty, is now reduced, by emigration, to six. That in New-Haven, though very weak, has engaged a Minister for one year. Lastly, Oswego Village is nearly capable to support the gospel, if a suitable candidate should offer.

Are not Education Societies needed?

Read the following, from one of the most respectable ministers in the United States.

In a late letter, Rev. T.C. Seale remarks, "Our Missionary fields are widening and whitening for the harvest. Three or four now congregations were admitted into connexion with the Presbytery of Louisville, at its late meeting at Charlestown, in this state. [Indiana.] Nearly a dozen places are now supplicating for supplies. Not one member perhaps of Presbytery, but has a plurality of charges. Many new places are to be sought out, and many are prepared for preaching who have made no application. How are all these to be supplied, except by a large increase of Missionaries. We are willing to leave our people and do what we can; but our congregations are still so recent as to be little less than Missionary ground. Calls for assistance are so pressing, that I have actually now, besides two at home, five communion seasons, and the formation of a church in another place to attend, at distances of twenty, fifty, ninety, or one hundred miles. Considering these duties, and the charge of two congregations, the superintendence of the Academy, with an assistant, the charge of Bible and Catechism classes, the cares of a family, and other necessary employments, you will not wonder that I sigh and long for devoted and efficient men to engage with me in bearing so ponderous a load, nor that I have been sometimes remiss in writing."

"I have lately been visiting a Congregation in the upper part of this county and in Switzerland. It is composed of Dutch from New-Jersey and Scotch. They have obtained, by subscription among them, half the pay of a Missionary for six months. Could they in this or any other way obtain the settlement of such a minister as they should approve, they would make up a full maintenance. Their land is rich, healthy and pleasant. A strong congregation might be formed in a little while, especially as they are expecting large additions of respectable settlers from Scotland. Lately I visited another church, called Graham, on the branch of the Maskatikash. They are a very excellent people, and though as yet but fifteen families in number, they declare themselves willing to take a pastor and maintain him entire."

[Report of N. Y. Young Men's Miss. So.

Communication of Saints.

"I returned last evening," says Mr. Dunlap, in a letter of June 16, "from a tour to the N. West. On the second Sabbath I preached at the town of Vienna, and administered the Sacrament. Two years ago, I formed a church of twelve members in this place: it has now increased to forty. There appeared to be a hearing ear, although no additions were made to its communion. A Methodist Preacher and his flock worshipped in the neighborhood, who repaired to our assembly. Before delivering the elements, I gave an invitation to members of other churches, of good character, to approach their Father's Table, which was intended not for one denomination of Christians, but for the people of God of every name. Mr. Jones the Methodist Minister, arose and addressed me, declared his faith in the Holy Scriptures, in the Trinity of Persons in the Godhead, in Salvation by grace, and in the communion of Saints; expressed his wish and his people's to communicate with us in the Holy Supper of our Lord and Savior. After taking the voice of the church, who unanimously assented to this request, I rose and replied, that if they did not consider themselves included in the former invitation, I now invited them. At the close of the solemnity, I asked Mr. Jones to pray, which he did in very sensible and appropriate language."—Report of N. Y. Young Men's Miss. So.

CIVILIZATION AND CHRISTIANITY.

Extract of a letter from Rev. T. East, of Birmingham, to the Secretary of the London Miss. So.

I received, some time since, a letter from Mr. J. Williams, Missionary, who is laboring in Raita, one of the South Sea Islands, from which I will present you with an extract.

We devote all the time we can spare to teaching the natives the various arts with which we are acquainted, and I rejoice to be able to say that they are advancing rapidly in civilization. It was their custom for 50, 60, or 100 of both sexes, married and single, to sleep in the same house, or apartment. We remonstrated with them on the impropriety of this wretched custom, and said that all who wished to live and act consistently must separate into families, and build themselves houses. This many have done. The king has had a neat house erected, which is divided into four rooms: and most of the attentive and steady people are following his example. They have likewise built two bridges, which would be a credit to any country village in England. They are likewise very desirous to obtain boats, but cannot get nails. We have established, in our little way a society for the encouragement of the arts and sciences. The first man that begins to build his boat is to have 150 nails. They are quite alive about it. Thus, you see, while we are actively employed in teaching them the things belonging to their eternal peace, we are not forgetful of their temporal comfort; and although we cannot say that the Bible and Plough go hand in hand, yet we can say that the hammer and tongue, the adze and chisel, go hand in hand with the Gospel.

[C. H. Smith, Birmingham.]

Mr. Clough, the Methodist Missionary at Ceylon, has been chiefly occupied for

three years past, in translating the Scripture and compiling a Cingalese Dictionary. He has also translated the New Testament into Cingalese, and has now completed the New Testament, and is now engaged in translating the Psalms.

The Rev. Mr. Jarrett at Madras, states, that

Hebrew Bibles could be distributed immediately.

among the Cochin Jews, if they could be ob-

tained. A large number of Hebrew Testame-

nts of some of the prophets, and other o-

ld Testament books, have been put in circula-

tion. The Catechism of Tremelius has been published at Madras, and a considerable number of copies distrib-

uted among the natives.

The London Jews Society propose to se-

lect a native Indian Jew, who is acquainted with the

native languages, as a Missionary to labor in

India. He will probably find a fellow labo-

r in Michael Sargon, who is already known to

readers as a native Indian Jew, who has

brought to the knowledge of the truth, and

an earnest desire to publish it to his brethren.

Foreign Mission Society—N. York.
American Missionary Register for May, the Fourth Annual Report of the United Mission Society. Its details have been published in detached portions in numbers—and as we have not room to report entire, we shall not attempt abstract of it. The "Ohio Mission" which was formed by Rev. Messrs. Leslie, and mentioned in the Records since, it is probable will be under the patronage of this Society, and modelled according to the established principle, the Society will be sent forward to establish station among the Western Indians. Leslie, and Rev. Mr. Giddings, of St. Louis, have been appointed Commissioners to the Indian country, on both sides the as far as the Council Bluffs—to visit Indian tribes—ascertain their local position, habits and character—form a plan with one or more, and embody the information they may collect, in a Report, which shall state and extend the future operations.

Foreign Mission Society—
Auxiliary Societies, and their
Burr Baldwin, has received instructions
through Pennsylvania to Pittsburgh,
down the Ohio as far as the prospect
may warrant him to go, to form new
societies on such terms as may be practicable.
100 General Agents have been selected
in various parts of the country,
and transmit the various donations
readily disposed.

receipts of the Society for the past
\$15,263, 35, of which \$3,385, 29, was
on hand at the commencement of
the total expenditures amounted to
leaving a present balance in the Treas-
\$3,333, 35.

Mr. E. Kingsbury, who has been employed the time for 15 years, by the Com-
misionary Society, in the Counties be-
tween New-York and Pennsylvania, on the De-
addressed a newly arrived missionary,
New-York Young Men's Miss. Society,
"I am almost worn out. Here are
no precious souls—yes, the woods are
bare, and none to feed or lead them.
Please help us, and may God bless your
lives but four of us preaching Christ
enclosed in five counties. Report us,
the most necessitous."

Green County, New-York, having a popu-
lation of 1000 souls, there is not a single Presby-
terian Minister, settled nor un-
settled. Late, the "Young Men's Missionary"
have sent them missionary aid. Mr.
organized a small church at Cauffwell,
and some other churches existing—but they
are the few sheep in the wilderness, having
no one to care for them.

MISCELLANEOUS.
An all-day Missionary Meeting was held,
according to the notice in our last, on Tues-
day evening at the Marlboro Hotel. We had
the pleasure to be present on this very inter-
esting occasion; and it was highly animating
a great hall filled with ladies and gentlemen,
including many of the first respectabilities
and the neighboring towns, assembled
on the best means for obtaining
for the support of the missionary cause.
Chairman, Hon. William Reed, called the
meeting. He gave a brief sketch of the
transactions of the last meeting, and at
the invitation of the Chairman, the Rev.
of Charlestown, led the assembly in asking
Divine blessing.

Mr. Evans, Esq. said, that nothing but
a real situation would have induced him to
attend the meeting this evening. He was per-
suaded that information only was necessary to
keep interest in this Christian combination
of missions. The American Board
Commissioners for Foreign Missions, he said,
now exist for 11 years, and in active op-
erations. They occupy now, seven mis-
sions, at which are twenty-four ordain-
ments of the Gospel, and in all, more than
adults, well qualified to teach, and pro-
mote civilization which Christianity alone
can bring. In all the stations great attention
to education: not less than 3,000 children
are receiving instruction under their care.
Their operations must require large expendi-
ture. This application he said, was made on
the wants of the mission at Bombay
Bay, and because there is a favorable op-
portunity to remit by a very respectable friend
of ours, who is about to sail for India. Nor let
us suppose that all our funds are expended in
countries. More than \$20,000 had been
paid by the Board, during the last year, a
sum of £1000, to the Aborigines of our own country, besides
their assistance of the government, and all
Indians had done for themselves, and still
more are laying. Mr. E. referred to the
state of a Missionary. He is a herald of the
King of the world. The apostles were Mis-
sionaries. It would be a literal translation
of the word, to say, the twelve Missionaries. The
most honorable, is that of him who
with the most important message ever sent
the offer of salvation. What then is the
office of him who carries this mes-
sage to the great nations? The missionary character
is high in Africa, in all India, in Tartary,
and the shores of the Pacific. Mr. E. mentioned
Carey and Morrison. Dr. Cary was
about to go to the heathen; he went; the
College of Fort William, with a salary
of \$3,000; of which he retained to himself,
the salary of a Missionary. Thus it is that
the missionaries have paid \$25,000 to the so-
ciety that sent them. Dr. Morrison went to Can-

ton in a humble capacity; he had translated the whole Bible into that language spoken by so many millions. These gentlemen have received their titles during their residence in India, from the most respectable Universities in Europe. He would also mention Mr. Marsden. When New-Holland shall contain a hundred millions of inhabitants, it will be remembered that Marsden was the founder of Christian society there.

Mr. E. stated that a letter from Mrs. Thurston, at the Sandwich Islands, mentioned the arrival of a vessel from the North West Coast, which reported that the natives there were asking for missionaries; they say, "you bring missionaries to the Sandwich Islands, why don't you bring them to us?" They were told, "you are too savage; Missionaries cannot stay with you." They replied, "why don't they come and see us, we will give them the best we have?" One chief said, if missionaries did not come there, he would go where they were. Mr. E. remarked that it was less expensive in time and money, and vastly less dangerous to life, for missionaries to go to Ceylon, than to the natives of our own country. Besides, for one heathen in our own country, there are a thousand in India; here they are thinly scattered, there in swarms; our Indians have no written language, they to a vast extent can read. But, said Mr. E. the Saviour has taught us, in the parable of the good Samaritan, not to regard distances in our benevolence, but to call every man our neighbor to whom we can do any good.

Mr. WILLIAM ROPES next addressed the meeting. He was unwilling, when his testimony could be of any value, to refrain from giving it in favor of Missions. All that is wanted to excite a deep interest on this subject is to attend to the good which has been effected. Mr. R. said, it had failed to his lot to be on missionary ground in India. He was acquainted with most of the Missionaries in Bengal. He had an opportunity to witness the good effects not only upon the Natives, but upon Europeans. What would Bengal have been without Missionaries?

There was a constant accumulation of foreigners; men whose object was to make fortunes; very few were men of religion. A few years ago there were no religious institutions, & no churches except two or three belonging to Catholics. The officers of government frequently opposed efforts to do good. When Dr. Cary first went to India, he found an entire destitution of religious privileges. Mr. R. heard Dr. Cary, in a sermon a year ago, appeal to his congregation, that twenty years before there were not five serious persons in Bengal. Now Calcutta is one of the most favored places. The Missionaries there are as respectable as any men in our own country. It is fourteen years since Mr. Thomason was sent out. He is your agent, said Mr. R. no man is more respected. The Baptist missionaries are making great efforts, they are highly respected. They have a great many schools, and large influence with men in power. Mr. Udney and many other gentlemen high in trust under the Company, are friendly to missions. At Serampore the effects are very pleasing. He had an opportunity to see a considerable number of the converts there, who do honor to their profession. He heard the venerable Krishoo preach.—Through twenty years of trial he has never disdained religion. Mr. R. spent a Sabbath at Serampore. It was one of the most pleasant of his life. He walked with one of missionaries to see some of the Christian families. It was easy as they passed, to say "surely there dwell a Christian Family." Their superior neatness and regularity distinguish them plainly from their unconverted neighbors. Here saw the women companions of the men. The evening services were closed with prayer by a native Christian. His manner was extremely earnest, and a gentleman who understood the ideas, remarked that it was in a strain of elevated devotion, which our language could not reach. In Bengal the English method of instruction has been introduced into two hundred native schools. A School-book Society has been established.—In this way all the sciences of the English language are introduced, and finally the Christian religion. The good effect of this will be beyond all calculation. He would relate an anecdote which would set in a strong light the degraded state of women in Bengal. A friend of his asked a rich native why he did not receive his wife and daughters to his table and make them his companions. "Figure to yourself," said he "what you would enjoy with your cook and your scullion at your table and in their society, and you will know what I can enjoy from the company of my wife and daughters." Another deeply lamented the practice of keeping women in seclusion, "but" said he "in twelve years we shall enjoy in this respect what Christians do." He knew that it had been supposed that missionaries, as soon as they mingle with the heathen, lose their character and imbibe the vices of the heathen; but he could bear testimony to the character of missionaries in Bengal. All which he had said in favor of others, applied equally to our own missionaries. He was acquainted with them, and could testify to the high estimation in which they are held as men of learning and integrity. He could say that this country is doing has a powerful effect in arousing other nations. Those in England and India say if America can do so much, we must do more. He had been present at a meeting, where those highest in office in India, came forward in support of missions. He hoped that in this Christian country no one would oppose. Had it not been for missionaries this meeting would not have existed, this country would not have been settled. He hoped people would examine this subject as they do other subjects, and he was certain that those who do not act in favor of missions will forever regret it, and those who do act will regret, if they do not all which is possible for them to do for the glory of God.

The Rev. Mr. WISNER rose. He had been highly gratified in attending the meetings of last week and this evening, not only because he had heard from eye witnesses, that God was actually crowning the efforts of his people with success, even beyond their expectations; but chiefly because he believed the information which had been communicated, would lead to much greater exertions in this cause, by this community, than had yet been made. He was satisfied that all the objections which are alledged against missionary efforts, have their foundation in ignorance of the subject. He was persuaded that there was religion enough—that there was humanity enough in this community to produce a deep interest in this subject, if its claims were fairly brought before them. He had thought, while listening to the interesting details that had been given, that the mere feelings of common humanity, must, in view of these facts, lead to efficient exertion in this great cause. A heathen poet had said, "I am a man, and therefore feel for man." We are men; and do we not feel for man? Millions of our fellow men are sunk in the grossest barbarism, in the most degraded superstition, and the most stupid idolatry. We have this evening been told, by eye-witnesses, of their degradation and misery; we have been told that in India, the females (formed to be the friends, the bosom companions of man,) are considered and treated by their husbands, as scullions and slaves. Are we men? and do we not feel for those our fellow men? Shall we not make every effort in our power to extend to them the blessings of civilization? But the only way to civilize them is to send them the gospel. There is no one principle more completely established, by the history of missions than this—the only effectual way to civilize savage man, is to Christianize him. If then we would extend the blessings of civilization to our fellow men, we must send to them the missionaries of the cross. But we profess to have a higher aim—a far nobler object. We believe that the heathen have immortal souls; souls that are lost, but may be saved by the gospel of Christ, and only by the gospel of Christ. But how shall they be saved by a gospel of which they have never heard; and how shall they hear without a preacher? and how shall they preach unless we send them?—What is our duty on this subject? Many of us have dedicated ourselves to God, professedly surrendered every thing to him. "Holiness to the Lord" is stamped upon our foreheads; upon our talents, our property, all we have.—We made no reservation, but gave up all to God, to be employed for his glory. Are we not bound then to employ our talents and our substance in that way which will in the greatest degree promote his glory? And in what way can we so extensively promote it, as by sending the gospel to every kindred and nation, tongue and people?" We have been informed this evening that a great portion of the heathen world are anxious to receive it, & that God is making it effectual to salvation wherever it is sent. Are not these clear intimations that in this way we may most extensively promote his declarative glory, by employing much of our talents and substance in furthering the work of evangelizing the world? Mr. W. said he was persuaded that if Christians would seriously enquire, in view of their relation to God and the leading of his providence, what is their duty, what their profession requires of them, they would make far, far greater exertions in the missionary cause than they do.

Mr. TEMPLE (who is designated for the Palestine Mission) next addressed the meeting. He said it had been objected to the mode of sending out Missionaries, that the Apostles were directed to go without purse or scrip, and their successors ought to do the same. But this, said Mr. T. was when they were sent only to Jews, and were forbidden to go to the Gentiles. When the Apostle Paul was sent to the Gentiles, did he support himself? The gentlemen have told us of the effects of missions upon those who go to reside among the heathen. Take a single instance—a son leaves his father; goes to India; riots in the sins of pagans. At length disease attacks him; he grows pale; he lies upon his bed, trembling on the brink of eternity. What would not a father give to see at this moment a Missionary approach his dying son; to hear him tell of the forgiveness there is in Christ, and point him to the Saviour? What father who had given even a million of dollars for this, would not say he had given a particle of dust, to carry consolation to the bosom of his dying child. Our Missionaries, for whom the contributions of this evening are particularly designed, are in the midst of those who are dying in this condition. They need our support. Let us not withhold good from them to whom it is due.

The meeting was closed with prayer, by the Rev. Mr. JENKS.

The amount subscribed at both meetings is, \$1592 donations; and \$638 subscriptions to the Foreign Mission Society of Boston and vicinity, to be paid annually.

Subscription papers are left at Mr. Armstrong's book-store, No. 50 Cornhill, where those who intend to subscribe are requested to call.—

THE THEATRE.

We made, a few weeks ago, some statements of the ridiculous scene which took place, respecting Mr. Kean, among our theatre population; and intimated that the subject might be resumed. We will now comply with that intimation. Let us not be misunderstood, as feeling at all interested in settling the question, whether Mr. Kean has conducted properly or not, or whether he is a great actor or not. Our side is neither with Kean or the Keenites. Mr. Kean published in New-York his manifesto against his old admirers in Boston, in which, after excusing himself most insultingly, and apologizing most contemptuously, acknowledging that he had been hasty, and intimating that Boston folks have no taste, except in cold weather, he says it is his intention, after playing on all the southern boards, to return again, when the nights get long, to Boston. Another manifesto, however, informs us, that he has suddenly taken his passage in the first ship, for Liverpool, and already sailed for his native land. Thus this English sun of genius has gone down upon the American horizon forever. But with plenty of shining rays from us, to keep him warm, to whatever region he may go. Now while he shakes his purse, and sniffs his bowl, will he exclaim, "The literary emporium of the new world?" Our readers may wish to know something of the history of this man, who has excited such commotion. He is now thirty-two years old—was educated at Eton College—has been on the stage seven years, before which he was a midshipman in the British navy. Playing in a manner rather new, he was selected by the Managers of the Drury-Lane Theatre, as the bubble, and puffed at a great rate in the newspapers. Which puffs however, are all paid for, to the printer, and we believe in a more exact manner than in this country, where, for such services, it

is only customary to present the editor with a season ticket for himself and family. Mr. Kean was thus puffed in London, until, if his own declaration be true, he played Richard III. in Drury Lane, thirty nights in succession to houses worth £600 sterling. Making the enormous sum of \$60,000, for tickets only. The preparatory, attendant, and consequent expenses probably, did not fall short of as much more. And in the smaller towns, he says, he played, at one time, in one theatre the morning, and another in the evening, and received one hundred guineas from each; making the very snug sum of \$933 a day. This treatment, imitated every where, and surpassed, if possible, in Boston, fully accounts for his contempt of common rules.

Now how would it be possible to draw such sums as we have mentioned, from the "admirers of the drama," for any beneficial object? Where is the man, amidst all the greatness of mind which adorns the present age, whose talents devoted to any useful purpose, produce him a revenue like Mr. Kean's?

We have already stated that the expence incurred by the attendants upon the theatre, during "a little month" last winter, was not less than 25,000 dollars. The expences for the other seven or eight months which it is open, are probably \$50,000, making \$75,000, annually paid to support this great school of vice and pollution. There are within the town, twenty four churches, of various denominations, in which religious worship is constantly maintained. There were, during the last year, thirty-one masters in the town schools, and thirty-five mistresses in the primary schools. The aggregate of salaries paid for all this religious and literary instruction, will be about the same sum which is paid to this one great college of wickedness, in the centre of the town, to end all the good which is done by useful instruction. This sum is more than the salaries of one hundred and fifty respectable clergymen in our country towns. "Whom does it support? Twenty or thirty men and women, who with very few exceptions, it is well known, we all despise. The sum is sufficient to maintain two thousand native students in the college at Serampore for whose benefit the Rev. Mr. Ward visited this country, and for which the Christian public generously contributed \$9,000.—The mind cannot grasp the amazing contrast. Thirty men and women employed to scatter moral pestilence and death through the population of a great town—or two thousand pious natives of India, employed in preaching the gospel of salvation, scattering light and blessing, through the enlightening millions of Bengal! —

Milk.—The season has arrived at which those milk men, who, for the sake of pleasing their customers, are willing to violate the plain law of God, and trample on the best interests of community, have commenced running their carts into town upon the Sabbath morning. We remember the scenes of the last season, when two of our brethren, animated with zeal for the honor of God, prosecuted a number of these men, and although one was compelled to pay his fine, we remember with sorrow, the noisy opposition which was made to these prosecutions, and under what circumstances, part of those prosecuted were permitted to triumph over the laws of God and of this Commonwealth. We remember this, and the record of these transactions will one day be exhibited. A part of the community now supports these men. We submit it to the conscience of every man who loves the Sabbath, whether, under these circumstances, it is not his duty, not only, not to be accessory to the crime, by receiving milk on the Sabbath, but to withdraw his patronage altogether from these men, and give it to those who are conscientious.

Arrival of the Macedonian.
The U. S. Frigate Macedonian, Capt. Downes, arrived at this port on Wednesday from the Pacific Ocean, after an absence of two years and seven months. During this time the ship has visited Columbia River, been at many of the ports along on the Western Coast of America, and been constantly employed in the protection of our Commerce. During her absence the Macedonian has sailed upwards of 68,000 miles. She is now from Rio Janeiro in 30 days, and from Valparaiso on the 18th March. Lord Cochran with most of the Chilean squadron, continued off Callao in February. Gen. San Martin was about 80 miles from Lima, with a force of 7 or 8000 men. The Spanish force of about equal strength, was at Lima. The Vice Roy of Chili had been deposed by the military, and Gen. La Serna, appointed in his stead.

A Portuguese 74 gun ship, with about 15 sail of vessels of war and transports, with the King and Court on board, sailed from Rio Janeiro for Lisbon, April 25th.

The Macedonian has lost her Chaplain, the Rev. Azariah Wilson, one Lieutenant, Mr. John P. Campbell, one midshipman and 29 men.

24 by disease, 3 drowned, and two murdered by the Spaniards.

The Macedonian has brought as passengers, Mr. Hill, of New-York, late U. S. Consul at Valparaiso, Lt. Prince of the Constellation, who crossed over from Valparaiso to Buenos Ayres, and from thence to Rio Janeiro by water. She has also \$343,243 Spanish dollars, and 30,441 ounces of silver for various merchants in the U. S. The U. S. Frigate Constellation sailed from Valparaiso for Coquimbo, 10th March.—

Crimes, &c. &c.—At the last Circuit Court of the U. S. in Illinois, Cho-wa-cha-rah and Who-rah-jin-jah, two Winebago Indians, were convicted of the murder of two American soldiers near Fort Armstrong, in March last, and sentenced to be hung the 14th July. Their Chief, Cah-rah-mab-ree, who attended the trial, was indignant at the barbarous treatment the convicts had experienced in jail previous to their trial; and Col. Leavenworth had ordered an inquiry on the subject.

Human Depravity.—One John Duncan, lately executed in Missouri, confesses in his dying speech, that he travelled 300 miles to kill Mr. Stephens, of whose murder he was convicted, that he then killed the son of Mr. S. and his wife, and last her infant son—all deliberately, with time intervening between each act.

DEATHS.
In this town, Mrs. Sarah Devereill; Edward, aged 3 years, and on Sunday George, aged 1 year, children of Mr. Samuel Jewett; Mr. Peter Blair, aged 64, a native of Scotland; Caleb Wiliston, youngest child of Mr. Thomas White; Seth, son of Mr. Sumner, aged 3 years; Hannah, wife of Mr. Thomas Lillie, aged 46; Mr. William Paine, aged 27; John Gibson, only son of Mr. Worham Priest, aged 6 years; Mary Bird, aged 20 months, child of Mr. George B.; Suddenly, Mrs. Jannett Thwing, aged 48, wife of James T.

In Charlestown, Mr. Samuel Bowman, aged 46; Mr. Ira Smith, son of Mr. Elias Smith of this town; In Hingham, Mrs. Lydia, wife of Mr. Jonathan Lincoln, aged 83; Miss Sally Hobart, aged 35. In Beverly, Mrs. Brown, wife of Mr. Simeon R. aged 50.—In Salem, Mr. Lewis Tucker.—In Portsmouth, N. H. Capt. Josiah Mitchell, aged 63, formerly of Newburyport.—In Bath, Capt. Joshua Thornton, aged 41.—In Middlebury, Vt. Ira A. Damon, Esq. Attorney at Law, aged 26.—In Campbell County, Va. Mr. Charles Layne, aged 121, leaving a wife aged 110, and some old great grand children. He was born in Virginia.

—At Calcutta, Mr. Thomas Eldred Pittman, a native of Newport R. I. in his 46th year.

Died of consumption in Boscombe, N. H. Miss Phoebe Knight, aged 21; Very suddenly John, son of Rev. Wm. Patrick of Canterbury, N. H. aged 8; occasioned by eating vegetable poison.

IMPROVED EDITION OF EDWARDS ON THE AFFECTIONS.

JUST published, and for sale by JAMES LORING, at his Bookstore, No. 2, Cornhill, price 75 cents in boards.

THE TREATISE ON RELIGIOUS AFFECTIONS, by the late Rev. JONATHAN EDWARDS, A. M.; somewhat abridged by the removal of the principal Tautologies of the Original; and by an Attempt to render the Language throughout more perspicuous and energetic. To which is now added, *A copious Index of Subjects.*

"It is no disparagement to any one to say, that he [President Edwards] is, without a rival, the greatest Divine that the present century has produced. His book on Religious Affections, his Essays on the Conversions in New England, &c. discover his superior skill in experimental Theology.—We take this opportunity of recommending, with all the energy of which we are capable, the Works of President EDWARDS."

London Evangel. Mag. Vol. III. p. 36 & 37.

"The small work before us is an abridgment, and an attempted improvement in point of style, of one of President Edwards' most useful and practical treatises. We are not great admirers of abridgments, and have very little taste for improvements upon an author's style; yet we must admit that the "Treatise on Religious Affections" was susceptible of both. To give greater publicity to a work so admirably adapted to extensive usefulness, by compressing it into a cheaper and more readable form, is the design of the present publication; and in the execution of his task, Mr. Ellery has succeeded beyond our expectations."

Edictive Review of

POET'S CORNER.

From the Liverpool Mercury.

THE BLIGHTED ROSE-BUD.

A striking instance of precocity is furnished in the following little piece, written by Caroline, daughter of the Rev. Charles Symonds, who was born in 1792, and died at the early age of eleven. It was afterwards inscribed on her tomb.

Scarce had the velvet lips imbibed the dew,
And nature hail'd thee, infant Queen of May;
Scarce saw thy op'ning bloom the Sun's broad
ray,

And on the air its tender fragrance threw;

When the north wind enamour'd of thee grew,
And from his chilling kiss thy charms decay;

Now dropp'd thy head, now fades thy blushing hue,

No more the queen of flowers, no longer gay.

So blooms a maid, her guardian's health and joy,

Her mind arrayed in innocence' vest;

When suddenly, impatient to destroy,

Death clasps the victim to his iron breast.

She fades—the parent, sister, friend deplore

The charms and budding virtues, now no more.

For the Boston Recorder.

ADDRESS TO CHRISTIANS.

O ye that love the desolate walls,
Of mourning Zion, hear my pensive song,
Attend this soft, admonitory call,
And let me ask, "Why sit ye still so long?"

"Why sit ye still?"—while there remains within,
One crucifix of the Prince of peace?

One passion unsubdued, one crimson sin,

To mar the fruits of faith and holiness?

"Why sit ye still?" while 'mid your circling
friends,

One soul estranged from its God is known?

Pray, warn, admonish, till that soul attends,
And seeks salvation at Jehovah's throne.

Around you gospel sinners hourly die,

And sink in waves of misery unknown;

"Why sit ye still?"—O lift a louder cry,

And make the way of gospel mercy known.

The heathen perish—"Why do ye sit still?"

Your skirts are crimson'd with their precious
blood;

Yours is the task, to go to them and tell
That Jesus is the only way to God.

The Jews are dying in their unbelief;

And you must point them to a Saviour, come,

"Tis your compassion, that must give relief,

And help, restore, and bring the wanderers home.

Long has the earth in dubious darkness sat,

With here and there a solitary ray

Of gospel light, to point the sinner's feet

To the blest path that leads to endless day.

"Why sit ye still?" amid this dying world?

You only know the sweets of sins forgiven,

Arise, and toil, till you have wide unfurled'

The peaceful banner of the King of Heaven.

'O how can Christians thus securely sit,

While millions call so loudly for their aid?

Do they their Saviour's last command forget,

Or are their hearts of flint or iron made?

Christians awake! O sit no longer still!

In dull stupidity! from slumbering cease!

For your exertions yet, the world must fill

With gospel light, and life, and heavenly peace.

P. H. B.

MISCELLANY.

American Ecclesiastical History.

For the Boston Recorder.

Brief sketch of the history of the Church in South Reading, Mass.

It may not be unsuitable to notice here, that what is now South Reading, was the south & first parish in Reading. It was first settled. The north parish was next incorporated. And the west parish, owing to distance and increase of population, was set off, and a church organized there nearly sixty years ago.

These three parishes constituted a harmonious town, till a few years ago, when the first or south parish, obtained an act of incorporation, and became a distinct town, by the name of South Reading.

It was here, that a short time after the landing of the fathers at Plymouth, a settlement was commenced, ten miles north of Boston, and ten west of Salem. It seems to have been first planted by pious men, as most of the other new settlements in those days were. As was usual in those times, soon after a settlement was formed, and the settlers had gained a little strength, a church was organized, and a minister settled the same year. Nov. A. D. 1644, this church was gathered, and Mr. Henry Green was ordained their pastor.

It appears by the records of this church, that it was established on those doctrines usually called *doctrines of grace*. Church and pastor were Congregational Calvinists, as were the first settlers of New-England—I had almost said, "As all our fathers were." For more than a century and a half, it is not known that an individual existed in the three parishes of a different denomination. And what may be considered a little remarkable, is this fact; these three churches, settled twelve or thirteen ministers within one hundred and seventy five years, & dismissed none. The Church in South Reading have settled 8, buried 7, and dismissed none. Mr. Green, who was ordained as above, continued but 4 years; died, 1648.

Mr. Samuel Haugh, his successor, was ordained, 1650. Mr. John Brock succeeded him Nov. 1668. And after a ministry of 20 years, was succeeded by Mr. Jonathan Pierpont, who was ordained, June, 1689. His ministry also was twenty years; died 1709; and was followed in the pastoral office by Mr. Richard Brown, who was stationed here, 1712. The duration of his ministry, like that of the two last, was also twenty years. He died, 1732. After him, but eleven months elapsed, before the ordination of Mr. William Hobby, some of whose writings are still extant, and worthy of reprinting. He published a concise treatise on self examination. He also wrote a letter to his people, which consisted of advice relative to the choice of another pastor, found in his study after his death, entitled, *Advice from the grave*, which his people published. This letter may be seen in the Mass. Miss. Magazine, vol. 5, no. 10, March, 1808. It is worth a perusal. Mr. Hobby was considered in his day, a man of learning, and strong powers of mind. He continued in the ministry, about 32 years; ordained in 1733, and died, 1765; nearly 12 years longer than any of his predecessors.

Mr. Caleb Prentiss, his successor, was

ordained, Oct. 25, 1769, after a lapse of 4 years from the death of Mr. Hobby, a much longer period than between any of the former pastors. Mr. Prentiss sustained the ministry 34 years; two years longer than any of his predecessors; died, Feb. 7, 1803; the seventh and last minister this church and people have buried.

On the 17th Oct. of the next year, 1804, his successor, who, in a few years, probably, must be enrolled with his venerable predecessors, who are gone to give account of their stewardship, was stationed here to take the place, and sustain the office of a long succession of worthy men; and he often, most sincerely, and with much concern, exclaims, in view of the high responsibility attached to his place and office, "Who is sufficient for these things?"

All the ministers who have died here, were men of classic education. The two first were doubtless educated in Europe.—The five following were graduated at Harvard University. Mr. John Brock, the third minister, A. D. 1646; four years after the class, which first received the honors of that institution. Mr. Jonathan Pierpont, 1685. Mr. Richard Brown, 1697. Mr. Wm. Hobby, 1725. Mr. Caleb Prentiss, 1765. All these ministers lived and died, as far as appears, in the affections of a ministerial people, without ever having a Council called, to settle any difficulty.

The prosperity, religious, moral, and social order and happiness, which have characterized this people for more than a century and a half, were such as might be expected under an enlightened & evangelical ministry, enjoyed in harmony and peace.

Notwithstanding the present generation have fallen on times, less propitious than those of the fathers, in respect of religion and morality, and consequent social happiness; notwithstanding this once united people have, in later times been rent; (though, like the kingdom of Israel, they were not rent, till the counsel of the old men was forsaken, and the counsel of young men followed;) yet this church, respectable at least for its age, retains the puritanic principles of those holy men, who first erected the standard of the cross in New-England. The great Head of the Church has seen fit to bless the word and ordinances, as administered in this Church, to the conviction, renovation, sanctification & salvation, as we trust, of many immortal souls. About seventeen hundred, reckoning the dead & the living, have united with this Church. There have been many instances of special revival, when the people "flocked to Christ as a cloud, and as doves to their windows." And we have had recent evidence that God is still mindful of his covenant, in the revival we witnessed the past year. And we know he will be with us while we are with him; for he is a covenant keeping God. His kind and gracious interpositions in behalf of this Church, for the long period of 175 years, are a pledge of his future care. "They that wait upon the Lord shall renew their strength." As long as our churches will "hold fast the faithful word," and "live as the grace of God teaches," he will not be wanting on his part; but will sustain and prosper them; however they may seem to succeed for a time, can eventually prosper; for "he that toucheth the church, toucheth the apple of his eye."

HAMPSHIRE CHRISTIAN DEPOSITORY.

[It is no slight recommendation of any proposed method of doing good, that it is simple and adapted to the convenience, as well as to the capabilities of those who are expected to adopt it. It may often be almost beyond the power of the most benevolent individuals to advance money to the amount they wish, for a pious object, when, without the smallest inconvenience, they may devote a portion of the "first fruits of their increase," and contribute very materially to the Lord's treasury, without any perceptible diminution of their income. And at the present time, when money is obtained with more difficulty than formerly, and when the good Providence of God, is causing the grounds of the rich and the poor to bring forth plentifully, it is a matter of rejoicing, that the Spirit of God has put it into the hearts of many, to bring the produce of their fields, of their shops, of their trades, and dedicate it to the building of the spiritual temple. It is to be hailed as an auspicious omen to the great work of evangelizing the world, that it is henceforth to be forwarded by the systematic co-operation of the great body of our farmers and mechanics—that it will no longer depend solely on the pecuniary contributions, either of the rich, or of those poor who are easily discouraged from giving money, by the difficulties of procuring it. The CHRISTIAN PATRIOTISM of Northampton and some adjoining towns, cannot be too highly commended. Their worthy deeds need not our feeble praise. Their record is on high. They have set a noble example to every town in New-England. The experiment they have already made, assures them of success in their further efforts, and instructs all who hear of it to "go & do likewise." We are much obliged to our correspondent for the following communication.]

For the Boston Recorder.

The business of cultivating Missionary Fields, has of late excited a lively interest in many parts of New-England. Stimulated by the successful experiment recently made in their own town, and encouraged by the earnest solicitations of individuals in the vicinity, a number of gentlemen in Northampton, Mass. at a public meeting held in April last, for the purpose of devising measures to facilitate the charities of those who are disposed to honor the Lord with a portion of their "first fruits," formed themselves into an Association by the name of the Hampshire Christian Depository. The object of this Association, is, to provide and manage a common charity store-house for the county. Its concerns are committed to twelve Trustees, from whom a Committee, Treasurer and Keeper are to be annually chosen. It is the duty of the Keeper to receive all articles of Agriculture, Commerce, and Manufacture, and all monies that shall be brought to him by individuals or Associations

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within the county, in aid either of Tract, Bible, Education or Missionary Societies. It is also his duty, by the assistance of the Committee, to convert into money those articles which are designed for that purpose, applying the money so raised, and all monies that shall be contributed, according to the direction of the respective donors; and to forward those articles of clothing &c. which are not to be sold, to their places of destination. Those articles and monies which may be left with the Keeper, without designating the particular objects to which they are to be appropriated, are to be considered, as designated for the American Board of Commissioners for Foreign Missions. It is the duty of the Trustees, at the close of each year, to publish a detailed account of their receipts during the preceding year, the names of the donors (unless they shall request to have their names concealed) and the objects to which the contributions shall have been applied.

The advantages of such an establishment in the centre of a county, must be obvious to every one who feels an interest in the benevolent operations of the present day. It provides a method in which those who cannot well contribute money, may easily do something for the spread of the gospel; gives system to the business of cultivating Missionary Fields on an extensive plan; and furnishes means of applying the smallest contributions in articles of agriculture, commerce and manufacture, directly to the grand object of evangelizing the world.

Immediately after the establishment of the Hampshire Christian Depository, an Association, consisting of seventy or eighty members, was formed in a neighboring town, from whose Constitution, the following is extracted, as the substance of the two most important articles.

"It shall be the duty of the Receiver (one of the officers of the Society) to take charge of all the articles and monies that may be left with him, and to convert into cash, in the best manner he can, all those articles which are designed for that purpose, so far as may be convenient, and to transmit the remainder, together with those articles which are designed for particular missionary stations, and all monies arising from contributions and the sale of articles, to the Keeper of the Hampshire Christian Depository, to be appropriated according to the direction of the respective donors. It shall also be his duty to mention to the Keeper of the Hampshire Christian Depository, the names of the respective donors and their place of residence."

"Each member of this society shall, in the spring of the year, make some appropriation, either from his flock, his field, his fruit trees, his merchandise, his manufacture, his labor or his income, for the benefit of one or more of the great institutions which have for their object the dissemination of religious knowledge. Whatever is thus appropriated shall be transmitted by the receiver of this society and applied according to the direction of the donor. If, however, any articles or monies shall be contributed, without designating the particular object to which they are to be appropriated, they shall be considered as designed for the A. B. C. F. M. Should it be found more convenient, any number of the members of this Society living in the same neighborhood, instead of making separate appropriations, may associate themselves together for the purpose of cultivating a Missionary Field in company, applying the proceeds thereof according to the manner prescribed in this article."

The cultivation of Missionary Fields, is the principal object for which this Association was formed. But as there are some who would probably choose to contribute articles raised from their farms, or procured by their merchandise, their manufacture, &c. in the usual way, it was thought expedient to extend the plan so as to embrace them also.

In Northampton, an Association has been formed for the cultivation of missionary ground, and commenced the improvement of a field, for the present season, comprising fifteen acres. A similar Association in Hadley has commenced the cultivation of a missionary field of 9 acres. A considerable quantity of land in Hatfield is devoted to the same object.

In several other towns in the county, Associations have been recently formed for cultivating Missionary Fields, and collecting various articles of Agriculture, Commerce, and Manufacture, to replenish the treasury of the Lord.

REPORT OF THE SAMARITAN SOCIETY.

Andover, May 1821.

In this day of benevolent exertion, all are indulged the delightful privilege of being actively engaged for the promotion of Christianity. Of exerting their influence, however circumscribed, for the advancement of that kingdom, which "is righteousness, peace and joy in the Holy Ghost." While many are uniting their prayers, their labours, and their charities to save the soul condemned to death, and be the instrument of transplanting that to "a nobler, happier soil," ours, Dear Ladies, is the pleasing office to see that the casket which contains the gem is entire; attend to the bodily wants of the suffering child of God, and with our hands administer to the necessities of those who have hoped to be zealous ambassadors of the Lord Jesus.

Though a delicate mind naturally shrinks from the idea of pecuniary dependence, yet the good of the church seems to require, that the student who "holds with fortune doubtful strife," should when made to feel the "miseries of mortality," be comforted and assisted. What duty can be more delightful, than to cheer the despondency of those, who, in their zeal to enter the field now white for harvest, and which has long suffered for labourers, have denied themselves the sweet endearments of friends and home, and after a succession of trials, are at length brought to contend with poverty, disease and all their attendant evils? What heart but one estranged from every feeling of humanity, would suffer them in such a season to feel the chilling influence of neglect? Can we not rejoice in the Providence which has associated us together? Will not the experience of the last three months testify that there is pleasure to be derived from supplying the wants of the destitute? While entering the chamber of the departed Miles, have we not, silently at least, blessed God, that there was a Samaritan Society? When no mother's voice could soothe, and no Father's arm support; when brothers and sisters were forbidden the heart-felt pleasure of approaching that bedside with messages of tenderness and love, did we not rejoice in the privilege that we were suffered to perform for him, the offices of mothers and sisters? Yes; while tasting the cup of grief, with pleasure we strove, as far as in our power, to remove the bitter sediment; and while with his trembling lips he says "I was a stranger and ye took me in," we rejoiced in being permitted to remove his anxiety, alleviate his sorrows, and with all, blend our petition with our exertions, that the soul just ready to leave us, might enter upon the glories of immortality. Such we trust is now his happiness. This is the second individual, since the formation of this society, who has been made to feel death's icy hand.

During its existence forty-two persons have been assisted, and fourteen of this number during the past year.* But through the blessings of him, "who is the health of our countenance," we have been permitted (with the exception of a single instance) with timely aid, to witness returning health, and to cherish the hope that we may yet see these individuals faithful labourers in the vineyard of our Lord. Through our instrumentality, they may perhaps be enabled to break to perishing sinners the bread of life, and at last carry forward to the general harvest, many sheaves fully ripe, whereby praise and glory may be ascribed to Him, who "ever giveth the increase." And is this nothing? If such happy effects may result from our efforts, will any individual wish to withdraw her subscription, or withhold her heart from such a work? Rather let us unitedly offer our thanks to Zion's King, that he has in any instance implanted the disposition to imitate the character of the "good Samaritan," who would not refuse the "oil and wine" when needed. And while we use a combined influence to enlarge the funds of this Society, that we may be enabled to scatter with a more liberal hand for the supply of the necessities of our fellow-sufferers, we would not be unmindful of that assistance which has been tendered us by individuals who have aided in this delightful work. Having proved from sweet experience, that "it is more blessed to give than to receive," may we be doubly rewarded by that Being, who will never permit the least act of kindness or charity to pass unnoticed or unrewarded.

But above all would we look well to the motives which actuate us to the performance of this duty, suitably realizing our own dependence upon Him, "in whom we live, move and have a being;" and when our clayey tenements shall crumble quite away, with the departed Robinson and Mills, may we enter that world, where "the inhabitants shall not say I am sick," and like them receive the welcome plaudit, "Well done, good and faithful servants, enter ye into the joy of your Lord."

The following is the amount of the receipt and expenditures of the society, the past year.

Amount of Notes, \$ 234, 84—Annual Subscriptions, 63, 14—Donations, 17, 25—Balance in Treasury last year, 32, 70—\$ 347, 93.

Contra Cr. Notes without interest, \$ 61, 00—Do. with interest, 105, 00—Expenditures 57, 27—Balance in the Treasury, 124, 66—\$ 347, 93.